The PULPIT

A Periodical of Contemporary Preaching

MAY, 1949

A Mother In Israel
By AARON N. MECKEL

Unfinished Business
By HAROLD W. RUOPP

God And Our Calling
By RICHARD PAUL FREED

The World vs. The Church
By ROBERT E. LUCCOCK

Lent To Be Spent
By CHARLES LEONARD COPENHAVER

The Pastor And The Children
By JULIUS FISCHBACH

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Charles Clayton Morrison, *Editor*

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In the June Issue

Next month's Pulpit will feature a sermon by FRANKLIN D. ELMER, JR., of First Baptist Church, Flint, Mich., entitled "A Christian Looks at Democracy." It is based on the thought once expressed by Calvin Coolidge when he said: "The government of a country never gets ahead of the religion of a country."

There will be two sermons on Pentecost, the first of which is by JOHNSTONE G. PATRICK, minister of the Spurgeon Memorial Church, St. Peter Port, Guernsey, Channel Islands. It is called, "The Unbroken Promise." The second Pentecost sermon is by MELVIN E. WHEATLEY, pastor of Central Methodist Church, Stockton, California and is entitled, "O, God, Do It Again!"

Two other sermons of general interest will complete the issue. First, there will be one entitled, "United I Stand," by WILLIAM BLAKE, pastor of First Methodist Church, Wasau, Wis., and second, a sermon called "At Wits End," by WILLIAM EARL WALDROP, minister of education and administration at Park Avenue Christian Church, New York City.

The Preacher Problems Article will be by WALTER R. WARNER of the Methodist Church in Madras, Oregon, and will deal with the subject, "Christian Cooperation at the Grass Roots." This stimulating article deals with the problem of inter-church cooperation in small communities.

There will, of course, be the usual features—Dr. Morrison's editorial page, "Reviews of Unpublished Sermons," many fine illustrations, a children's sermon and a pastoral prayer.

Don't miss your June Pulpit!

WHO'S WHO IN THIS ISSUE

REV. AARON N. MECKEL is pastor of the First Congregational Church in St. Petersburg, Florida. Former pastorates include Faneuil Congregational Church, Boston and First Church, Braintree, Mass. For many years he has been active in the field of evangelism and was at one time director of the New England Evangelistic Assn.

The minister of Hennepin Avenue Methodist Church, Minneapolis, Minn., REV. HAROLD W. RUOPP was formerly professor of the art and history of preaching at Boston University School of Theology. For several years he was minister of Central Church, Chicago. He is a past president of the Church Federation of Greater Chicago.

REV. RICHARD PAUL FREED has been pastor of the College Hill Presbyterian Church, Easton, Pa., since March, 1948. A graduate of Union Theological seminary, he was for two years young people's pastor of First Church (Congregational), Fairfield, Conn., and for four and one half years, assistant minister of Brick Presbyterian Church, New York City.

Review editor of the Pulpit Book Club Bulletin, REV. ROBERT E. LUCCOCK is minister of the Northport Methodist Church, Northport, Long Island, New York. He is the author of *The Lost Gospel,* and co-author with his father, Halford E. Luccock, of *The Questing Spirit.*

REV. CHARLES LEONARD COPENHAVER is minister of the Glen Ridge Congregational Church. Glen Ridge, N.J. A graduate of Union Theological Seminary, he has served former pastorates at the Edgehill Community Church, Spuyten Duyvil, N.Y. and the Congregational Church, Plainfield, N.J.

Minister of the First Baptist Church, Lansing, Mich., REV. JULIUS FISCHBACH, has been for a long time active in working with children. He has served as chairman with the Northern Baptist Convention's committee on the church and the children. He has also been a member of the postwar planning commission committee on juvenile delinquency.

REV. DONALD A. WENSTROM, whose story for children, "A Miracle of Sharing," appears in this issue, is minister of the First Congregational Church, Grand Blanc, Mich.

The author of this month's pastoral prayer is REV. FRANCIS F. PEAK, minister of the First Baptist Church, Wildwood, N.J.

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THE PULPIT

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THE EDITOR'S PAGE

The Event of the Month

THE Atlantic Pact marks a decisive turning point in our nation's history. Never before have we undertaken in advance the obligations inherent in a balance of power system. Under this military alliance with western Europe we not only abandon the general policy of "no entangling alliances" with other countries, but we abandon also the assurance given in President Monroe's definition of the Monroe Doctrine, namely, that in return for Europe's hands-off policy in this hemisphere the U. S. would not interfere in European affairs. We are now steering in an opposite direction from that marked out by those two long established principles of national policy. It may be that no other course was open to us. It can be argued that the world has changed and that the traditional doctrine is now only an obsolete dogma. But it is well to recognize the gravity of the decision we have made in dealing with the changed world. For us, such a military alliance launches the U. S. on an unknown sea. But it is not a sea unknown to our allies. In their history, the balance of power system is writ large. It cannot be claimed that it has operated for peace. Instead, it has provoked war and brought perennial disaster upon mankind. We have no assurance that it will operate otherwise now. Indeed, the internal weakness of our allies and their vulnerable position in relation to Russia, however much we may build up their military strength, only adds to our challenge an attractive invitation to take them over either by boring from within or by overt attack. For one, I must say that I do not join in the propaganda of confidence over the consummation of the Atlantic Pact.

U. S. Embarks on Unknown Sea

The Book of the Month

THE PURPOSE OF THE GOSPELS. *By Ernest F. Scott. Scribners, $2.50.*

I ALWAYS knew that Paul's Epistles were earlier than the four Gospels, but it actually startled me to read that the earliest Gospel, St. Mark, was probably written after Paul's death. By that time the church was well established. The story of Jesus' life had been handed down by word of mouth and a few scattered fragments of written accounts of his teaching and activities. What prompted the four evangelists to gather so much of this information as they could and write, each in his own way, a systematic record of the Master's life? Dr. Scott finds the answer in the fact that there was a growing tendency to regard the Christian faith as a theological abstraction, a tendency which finally claimed that Jesus had not been a real person at all, but only a sort of phantom. The Gospels were written to offset this tendency and to set the historical figure of Jesus at the center of the Christian faith and so to preclude its deterioration into a mere theosophy. Christianity, they say in effect, is a historical religion; it is concerned with events which actually occurred in history, and these events had their center in the living person of Jesus Christ. A most important book for students and teachers of the New Testament.

A Thought for the Month

MANY of us ministers lose some of the richest opportunities of our calling because of a sense of inferiority. I do not refer to our personal self-appraisal—there is plenty of egotism in most of us! But we stand too much in awe of men and women, especially of prosperous, comfortable, influential and apparently self-contained men and women. We cannot quite believe that they deeply need and truly crave those goods of the spirit which we as God's prophets have to offer. Some need them, of course—the broken, the enslaved, the lonely, the poor, the unemployed, the invalided. But the successful, the affluent, the intellectual, the leaders of the community—such persons seem so self-sufficient, so complacent, that we treat them as desirable *contributors* to the organization of religion, but not as themselves in need of salvation. So we seek to *enlist* their help rather than to help *them*. They become patrons of religion rather than religious men and women. The fault is with us ministers. Most of us spring from modest social backgrounds, and the unruffled surface of the strong and competent takes on a glamor in our eyes, blinding us to the fact that below this apparent complacency there is conflict, craving, self-depreciation just as intense and just as clamant for divine help as that which cries out to us from the disadvantaged and helpless. We must come out of this delusion. We would be amazed at the spiritual results if we pitched our ministry to a key of unflinching boldness and saw every man—the "strong" as well as those who are confessedly broken—standing in the need of prayer and repentance.

On a Certain Boldness In Dealing with Men

Charles Clayton Morrison

Deborah, A Mother in Israel

By AARON N. MECKEL

The rulers ceased in Israel . . . until that I Deborah arose . . . a mother in Israel. Judges 5:7.

ORDINARILY, the great voices that speak to us out of the past are those of men. We sometimes say—though we should know better—that "this is a man's world." But *this* voice that speaks to us out of the dim, pre-Christian era of the Judges, is that of a woman, and what is more, a mother.

We listen and are inspired: "Leaders failed in Israel, they failed, Until that I, Deborah, arose, That I arose, a mother in Israel." See what happened. The life of the nation, politically, morally and spiritually, was at low ebb. The people groped their way for lack of leadership. The situation is succinctly disclosed in a recurrent statement in the Book of Judges: "In those days there was no king in Israel, and every man did as he pleased!" Anarchy stalked the land. Not even the fathers among the people seemed to know what to do. And so, "when leaders failed," a woman and mother, Deborah by name, stepped into the breach. The polluted channels of the nation's life were cleansed. The enemy from within and without was beaten back. The people regained their self-respect. Hope took the place of despair. In the words of James Russell Lowell,

> "When a deed is done for Freedom,
> Through the broad earth's aching breast
> Runs a thrill of joy prophetic,
> Trembling on from east to west."

Yes, when leaders failed and men were side-stepping responsibility, a mother stepped into the breach, and repaired it.

I

What we wish to emphasize, first of all, is that Deborah was primarily a leader *in her own home.* "I arose," she is saying, not an educator, statesman, religious dignitary, but "a *mother* in Israel." She evidently gloried in the noblest of all vocations, that of motherhood. We Americans have a tendency to wax sentimental on Mother's Day. What is needful, however, is something else. As the children and parents of Christian homes, let us greet this day in the spirit of a courageous sentiment that faces up to the facts, even when they are unpleasant. Those of us whom God has blessed with a Christian mother will never cease to praise Him for that gift. We agree with Lincoln when he said, "All that I am or ever hope to be, I owe to my angel mother." And Napoleon, shrewd leader of men, said, "The future of France rests with her mothers." America's first line of defense lies not in the battleships and atom bombs, but in the character of her homes. Strong Christian homes are democracy, the church, the kingdom of God, in miniature.

When, therefore, the day arrived in America that large numbers of women sought careers *outside* the precinct of the home, giving the rearing of children over to others, that first line of defense was placed in jeopardy. And when as a corollary, the home shunted over to the church the responsibility of imparting to children the knowledge of God, the fountain stones were removed from under the temple of our national life. How we children used to remonstrate with our mother for remaining up to greet us on our return from the evening party or engagement? But she steadfastly held her ground, and refused to retire until the last of her children had returned. Now, in later years, one of her sons, himself a parent, understands. Our mother did far more than prepare meals and launder our clothes. She conceived her God-given task as being that of a high-priestess to her children! And her children rise up as one, to call her blessed.

At the close of the late war, our sons and daughters wanted most of all to return to Christian homes. They yearned for a hearthside at which bruised minds and hearts could be healed. Given that, their so-called re-orientation to civilian life was not impossible.

All honor, then, to the Deborahs of all times! To the women who engage in the highest vocation known to men, that of being faithful mothers and companions to their loved ones. "I arose," says this Great-heart of yesteryear, "a *mother* in Israel."

II

Observe, in the second place, that Deborah possessed a *flaming, militant conscience,* which, when aroused, wrought revolutionary changes in a corrupt body-politic. If you think that this mother of long ago was content with the German definition of woman's sphere as being confined to "Kinder, Küche und Kirche," you have another guess coming! Her eager spirit ramified out into every sector of the community's life. How barren history would read apart from the crusading spirit of women like Florence Nightingale, Frances Willard, Harriet Beecher Stowe, Susannah Wesley, and hosts of other unknown but inspired women, who have marched at the vanguard of the "fellowship of the concerned." The mothers, wives and daughters of men cannot be indifferent to the violation of the canons of decency which may be seen on every hand. The cancer growths of selfishness and misunderstanding which afflict the organism of our national and international life, concern them. Recall the vaunted Maginot Line of which France boasted prior to World War II. It was invulnerable, so it was said, but turned out to be no obstacle at all for the disciplined Nazi hordes. The

reason may be found in the fact that *another,* more vital "Maginot Line" had collapsed. The moral fiber of the nation's leadership had gone soft and rotten.

But look in all fairness from prewar France to postwar America. There are at least three million chronic alcoholics abroad in the land. One out of every four marriages ends in failure. Listen in to the glib, thoughtless talk about "the next war," usually indulged in by those who do not make the sacrifices in war time. What a *need* for the revival of the Deborah-spirit in our own land! While others wrung their hands in futility or played indifferent to entrenched evil, Deborah *did something* about it. By means of her crusading spirit, she created a moral resistance movement on so large a scale, that the end result was a national housecleaning!

Recently a little group of us in St. Petersburg, Florida, gathered together to honor the memory of a nineteenth century Deborah, Frances Willard, mother of the temperance reform movement. One who had intimately known this great woman spoke of her indomitable Christian courage. Although offered a very remunerative position as principal of a school for women, she nevertheless chose to become the president of a little band of women who had organized for temperance work. "We are a little band without money or experience," said the letter from Chicago, "but with *strong faith.*" The great Women's Christian Temperance Union was born in Miss Willard's acceptance of that invitation. She learned what it meant to go hungry for want of funds, and to kneel in the saw-dust with the grief-stricken mothers and wives of drunkards, and pour out her soul in prayer in the presence of a group of saloon loafers. Henry Ward Beecher described Frances Willard as having in an exceptional degree the "alliance of a clear head with a *warm heart.*"

Some one has said that we Americans, taken by and large, have lost the capacity for righteous indignation. It is so much easier to *wink* at evil than to seek to *correct* it. "When leaders failed,"—largely because of their moral blindness,—"then it was that I arose, I Deborah, a mother in Israel!"

III

Finally, it is the Deborahs and the Baraks—for what we see in the Book of Judges is a man *and* woman *banded together* for heroic conflict,—who are the *strength and mainstay of the Christian Church.* "Greet the church," says the Apostle Paul repeatedly in his letters, "Greet the church that is in their house!" Your Deborahs are not content to wage their battle singlehandedly within a vacuum. They march for righteous causes within an army. They become incorporate within a sustaining fellowship. The element of *community* lures them. Deborah arises a *"mother in Israel."*

Now, we shall not rehearse the routine statistics on divorce, crime and delinquency, both juvenile and parental. Suffice it to say, that, given a home where parents and children have a working relationship to a church, and you have the best chance for happiness and success. Such homes are built on a rock. They will weather the storm. A wellknown judge, in an address to a group of young people, disclosed that, during his rather long career of dealing with domestic infelicity, he had *yet* to run across an instance where a solution was not possible, *providing* the home bore a functioning relationship to a Christian church.

Those of us who were the beneficiaries of Christian homes and churches in our youth find our hearts going out in pity to thousands of children in America today. They are being thrust out into the wilderness of our modern life minus spiritual chart and compass. These moral orphans are without clear-cut ethical ideas, moral standards, and most tragic of all, know not the redemptive love of the Christ who died for their salvation. The sense-boundness of the older generation has infected the mind of the younger generation, and the sins of the fathers are being visited upon the children. George A. Buttrick tells of the college lecturer who had used the word *sin* a number of times in an address. Afterwards two women undergraduates were heard discussing his views. "What did he mean by sin?" asked one: and the other replied, "Oh, that has something to do with Adam and Eve."

IV

I celebrate the gritty common sense of a veteran preacher of the gospel, who left a legacy to his children in the following words: "I desire (also) to bequeath to my children and their families my testimony to the truth and preciousness of the Gospel of Jesus Christ. This heritage of the Christian faith, received in unbroken line from exiled and persecuted Huguenots and Scotch Covenanters as ancestors, is of *infinitely more value* than any house, land, or barns. I hereby bequeath and devise it to them."

And so, as *we* tackle the problems and bear the burdens of this our day, God help us to go forward confidently and courageously, in the spirit of a mother of ancient Israel, Deborah by name. And may her anthem of victory and her battle cry of freedom be often on our lips:

> "Then perish all Thine enemies, O Lord,
> But let those that love Thee
> Be as the sun going forth in his strength!"

Pastoral Prayer

By J. FRANCIS F. PEAK

ETERNAL GOD, we bow reverently before Thee who art so great and so wonderful. Thy greatness exceeds our boldest powers of expression, so that no words we summon together seem adequate to express our thoughts.

Yet through the years men have called Thee by various names to make Thee more real to themselves. So they have called Thee Shepherd, thinking of Thee in terms of the shepherds they knew who guided their flocks. Thou art a faithful Guide, and we confess that

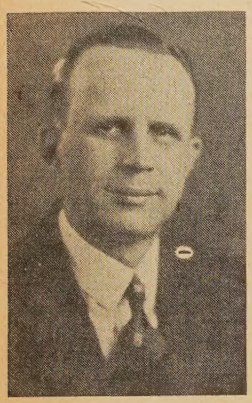
(Continued on page 111)

Unfinished Business

By HAROLD W. RUOPP

The things which belong to thy peace. Luke 19:42.

EVERY war leaves an immense amount of unfinished business. The only thing that came to an end on V-J Day was the shooting, and judging from what has been taking place since then in different parts of the world, even the shooting wasn't finished. It is in recognition of this fact that an ever increasing number of thoughtful men and women are saying that war really settles nothing; and others are insisting that there is nothing which is settled by war which could not have been better settled in other ways.



There is unfinished business on the homefront, as there is unfinished business on the world-front. Obviously those two fronts cannot be divorced. For better or for worse, we belong together, so that what happens in one part of the world now affects for good or ill all other parts. We are all either going to swim together, or sink together; we are either going to survive together or perish together. That is now so clear that even he who runs may read—providing he is not wearing blinkers.

WE MUST MAKE DEMOCRACY WORK

What about the unfinished business on the home-front? The answer is not too difficult.

Above everything else, on the home-front, we must make democracy work; by democracy meaning not only government "of the people" and "by the people," but even more important "for *all* the people"—regardless of accident of birth, national origin, race, color, creed or class. A democracy for me at the expense of my fellows, or to the exclusion of my fellows, is a contradiction in terms. It is either for all or for none.

At this critical juncture in history, democracy is in competition with totalitarianism—with fascism on the one hand and communism on the other. Both of them are dangerous foes—dangerous not because they are entirely false, but exactly because each has some measure of truth, and each makes certain promises.

Democracy is an idea and a way of life. Fascism, too, is an idea and a way of life. Communism, also, is an idea and a way of life. In the long run, you cannot stop an idea with bullets or bombs. You can only meet an idea or an ideal that to you seems *less* good with an idea or an ideal which is better.

If we really believe that democracy is better than either fascism or communism, then the obvious first requirement is that we must make it work; for if we don't, it will inevitably be replaced by something else. The final test of our belief in the democratic way of life is not how much we talk about it but in how much we practice it in all our everyday relationships.

If democracy is to work, and if it is to continue to live, then it is imperative that we avoid two things: another world war and another major depression. Given a third world war, and democracy will die. We can have either democracy *or* war; we can no longer have both democracy and war.

Likewise, given another major depression, and democracy will vanish, for it is in times of depression that men heed the call of other ways of life. People who are hungry and cold and ill-housed and out of work look for messiahs to lead them out of bondage into the land of promise, even though the messiahs be wolves in sheep's clothing. It is significant that in a time of depression and unemployment in Germany, Hitler promised the German people, at the outset, not world dominion, but bread and a job. There are fascistic forces in this country as there are communistic forces; and given a depression, those forces will become articulate to a degree we have never known. They will proceed with the same techniques which Hitler used: hate mongering, playing group off against group, dividing—in order to conquer. Indeed, the Ku Klux Klan has already come alive in certain parts of the nation.

In the years immediately ahead, democracy has just two choices: either it can make a frontal attack upon the ideology and methodology of fascism and communism; or it can remove those conditions in which fascism and communism spawn and grow. One of those conditions would be war. Another would be a major depression. Still another would be the denial of freedom—economic, political, social, cultural—to *all* the people. It is everlastingly true that "this nation cannot endure half free, half slave," part secure, part insecure; part with jobs, part without. *There can finally be no freedom for anyone unless there is freedom for everyone.*

THREE THINGS ARE INVOLVED

On the world-front, the amount of unfinished business fairly staggers the imagination. This unfinished business on the world-front involves at least three things. It involves, first of all, the spirit of forgiveness and reconciliation. It is the nature of war to employ hatred, and the more protracted and intense the war, the deeper go the hatreds. So it is that we come out of a war, not with the spirit of unity in the world, but with the spirit of dissension and division. For it is the essence of hatred to divide nations as it divides individuals, whereas it is the nature of understanding and goodwill and reconciliation to unite nations and individuals.

It is now clear that in the long run there can be no justice without reconciliation. There can be no unity without it. And there can be no peace without it. One of man's most persistent illusions is just at this point:

the illusion that he can have peace in his world without being willing to pay the price of peace. And a sizeable part of the price of peace is the willingness to forgive. If there is anyone who believes that such is not the case, then let him confront himself with the question: Can there be peace and order in a world of persisting hatreds? And as he answers the question, let him keep in mind that grim and inseparable trilogy: What we do not understand, we fear; what we fear, we hate; what we hate, we kill.

Then too, the unfinished business on the world-front involves relief and rehabilitation for the countless millions of the victims of the war. Not to help feed the hungry and to clothe the cold, and to care for the homeless and displaced persons of the world, is not only to deny our common humanity and to make of our religion a hollow mockery, it is also to permit the development of those conditions out of which will come the third—and last—world war.

It is to the glory of America that so many see that fact; so that the America which helped create the wounds is now trying, however inadequately, to help bind them up. For what many of us are seeing through the eyes of our imaginations are *individual* men, women, young people, little children, tiny babies. Somebody's father and mother, somebody's brother and sister, somebody's son and daughter! And as long as we are sensitive enough to see them as individual human beings, we'll help. And as long as we hear a voice whispering, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me," we'll help. And as long as we really believe in a God who is like a Father, we'll help. We have no other choice.

MORE THAN RELIEF IS NEEDED

Important as relief is to the helpless victims of the war, it is not just the relief that counts; it is the fact that through relief we hasten the process of reconciliation. For we cannot talk about reconciliation to a man or a woman or a child who is freezing to death or dying of slow starvation.

One thing seems sure: If we could go to Germany or Italy or Japan or any of the former occupied countries in Europe and take a cold, hungry child on our laps, we would make our peace with that child and with the country it represented and with ourselves and our world. But most of us cannot go in person. What then? Our food and our clothing and our money must go to represent us. *As Christians we have no other choice; for a Christian is one who cares—on a world scale.* What those gifts out of the storehouse of our plenty will do for the victims of the war will be immeasurable; and what they will do for those who share will be equally great.

Sometime ago, a close friend of mine "adopted" a little Dutch boy living in Eys-Wittem, Holland, and immediately began sending money for food and clothing. One day, that lad sat down and wrote a letter which is worth sharing:

> "I was very glad to receive your nice package. I thank you a lot for it. I will pray to God that He may bless you here on earth and that once He may take you in His heaven.
>
> "In school I'm in the third class now . . . I am very tall, 1.3 m., and my weight is 22 kg. I often think that I am a big fellow already. I should be very glad to see you once here in our nice little Holland."

I find myself cherishing that letter, because it represents the life of a boy being saved. But almost equally meaningful is the testimony of the man who is sponsoring the boy: "This is a nice warm experience for me, and I am thankful the opportunity came my way."

MAKING THE WORLD SAFE FOR PEACE

One thing more: we must make the world safe for peace, and in that unfinished task each one of us has a stake. No one can escape responsibility; that is, if he wants to escape another war which would surely drive mankind back into barbarism.

On the deepest level this means, as A. J. Muste says, that "the world today has to get war out of its system," because of the conviction that war is a virulent disease which finally destroys the body which is its host. But mankind will never get war out of its system "except by a moral decision, a moral effort, and by the willingness to pay a terrific price, such as men have repeatedly paid for war."

The time has now come when we can no longer talk about what others should be doing toward making the world safe for peace unless we face frankly and fearlessly what each one of us must do. There are two common tendencies in which most people are involved. One tendency is to suppose that by doing nothing, just drifting, we shall somehow or other come out with a world of justice and order and peace. But we don't drift into peace; we drift into war. A drift is always downward. The other common tendency is to give the responsibility, for the thing that deep down we may want, to someone else. We want to share in the privileges without assuming any of the obligations. We want to eat the fruits of the tree without being willing to engage in the arduous task of cultivating the roots.

But peace won't come that way. It can't come that way. In this matter, as in all others, responsibility must first of all be individualized. We cannot expect others to do what we ourselves refuse, or fail, to do. When the voice of God speaks, "Whom shall I send?" the answer still is, "Here am I; send me."

OUR HOPE FOR THE FUTURE

Fortunately for the future, there is a growing number of men, women and young people who realize this. Fortunately, too, there are organizations now at work struggling for a peaceful world. However much they may disagree as to program and details, they are all one in their goal; and all see with clarity that peace is as much a conquest as it is a bequest—an achievement as much as it is a gift. The regrettable feature is that so many people who have the desire for peace either do not know of the opportunity, or do not avail themselves of the opportunity, to canalize their impulses and

convictions through effective group action. The task ahead is so great that like-minded people must band themselves together.

Nearly three years ago in Evanston, Illinois, something dramatic happened. A group of veterans got together and said: We were conscripted for war, let us now volunteer to do something for peace. And that is what they did. They formed an organization of young people called World Republic, Inc., with a goal of some effective form of world government. Whether one agrees or disagrees with their objective, he cannot help but be impressed by the sheer audacity of the venture, and an enthusiasm that puts to shame the average "worker for peace." One student put all his savings into the movement. Another sold his car and put the proceeds into it. A third delayed his wedding day in order to give full time to the work. One critic of the undertaking has said that the young people in it were too ignorant to know that it could never be achieved. That man spoke more wisely than he intended: *the whole peace movement awaits the genuine and sustained enthusiasm of those who are too ignorant to know what can't be done.*

It is a safe guess that the great majority of human beings the world over want an enduring peace. But merely wanting it in a wishful sort of way is not enough. We must *voluntarily* put ourselves into it, as we are *conscripted* to put ourselves into war whenever it comes. We cannot go on any longer contenting ourselves with cleaning up the mess a war always leaves on our hands; we have one last chance to remove the cause of the mess, remove it once and for all.

One last thought! All during the days of the war, men and women (some of them practicing "fox-hole religion" on the home-front) came to the churches and looked up for comfort. But comfort in its deepest meaning cannot be handed over to anyone ready-made, done up in neat packages. The only comfort that lasts is the comfort that comes when *we begin doing something about the things that make us all uncomfortable*—when we ourselves enter into the God-given task of making the world safe for peace—and safe for *all.*

God and Our Calling

By RICHARD PAUL FREED

Who am I that I should go unto Pharaoh? Exodus 3:11.

I WANT to talk to you today about one of the most substantial men in human history: the Patriarch Moses. His story opens with a conversation. It is God, talking to him out on the desert: "The cry of the children of Israel is come unto me . . . come now, and I will send thee that thou mayest bring them forth out of Egypt." Moses answers at once. There is a startled tone to his voice: "Who am I that I should bring the children of Israel out of Egypt?"

This is the way God's call came to Moses: sudden, dramatic, insistent. There have always been a few men in every age to whom God has come in a direct and personal way and changed the direction of their lives. Martin Luther was one of them. His father, a manufacturer, was prepared to send him to law school. Suddenly an intimate friend was killed in a duel. In short order he himself escaped death twice—once by a severe illness, then by lightning which struck the ground with terriffic force but a step away. Shocked by these events, his mind reared back and began to cut away at his own thinking until he came to some rock-bed convictions about the nature of life. He entered the priesthood, and when the cataclysm of the Reformation broke round his ears he stood, calm and poised, saying "Here I stand. God helping me I can do no other."

There are moments when God enters the lives of some with dramatic suddenness and changes their course to serve some purpose of his own. There are times when God places a finger on a man here or a man there and says: "I want you in a place where you are going to grow more, where your leadership will be more effective." God does this, as he did to Moses, to a few now and then.

OUR OWN CALLS

But for most of us the call of God is in no such dramatic setting. As young men and women we go to school, we train for some specific skill, we prepare for homemaking and a career, and in the fulness of time we take up our duties at the shop and in the family with —so far as we can tell—nary an "aye" or a "nay" from the voice which speaks through the thunder and the lightning.

And the consequence is we are prone to divide those called of God suddenly from those who are not. We agree it is a thrilling thing for a man to be called of God for some special work. Alas! we think, most of us do not seem to be so favored.

And of course, we're wrong. God spoke through the burning bush to Moses. But he talked to Jeremiah in a whisper. God is present in the crack of thunder. But he is also present in the quiet sunset.

I recall with what excitement I, as a boy, learned the location of the North Star. How one thrilled at the thought that Mariners throughout the ages had turned their ships' wheels with their eyes focused on that star. The North Star did nothing to the ship of

itself. None of its rays ever descended to guide the rudder of the vessel. But it was there, silent, brilliant. It would keep you on course if you kept your eye on it.

So it must be in the work-a-day tasks of most of us. With very few of us does God take the initiative and forceably direct us. For most of us, we must take the initiative and find God. It is as we put our hands upon the wheel and fix our eyes on him that we are following God's calling for our lives.

For some his calling is in the whirlwind. For some his calling is in a whisper. But for all of us there is his calling.

See what that story has to say to a man—to every man. First it says the standard of God and the standards of men are apt to differ. Moses put himself completely at the disposal of God. His wisdom was God's wisdom. And what he did was to take a bedraggled crew of slaves and introduce them to freedom—real freedom—the freedom of personal responsibility.

One reason I think Moses is always pictured with massive shoulders and a large body is that his task would have broken a weaker man. His straggling company had spent long years in slavery. They had long ago forgotten how to take care of themselves. With fire in their eyes they turned against Moses and blamed him for their troubles. It was abundantly clear they were inclined to favor a government that would do everything for them.

Yet for forty years he kept on telling them they were free men—that they were responsible for themselves. "Ye are not murmuring against me," he told them. "Ye are murmuring against God."

THEY MADE THEIR OWN GOD

They couldn't see it. He slipped off one day to go to the mountain. They promptly tore off their earrings and fetched their golden vessels to plunge into a fire and mold a golden calf. That calf at least would see that they were fed. Moses came down off the mountain with God's Ten Commandments—each one of them addressed to the individual; each one of them asserting again that a man must exercise self-control; he must be responsible for his own welfare, his own words, his own deeds.

They couldn't see it. Even after they had entered the Promised Land they continued to grasp for a benevolent despot, someone who would tell them what to do, someone to lay their troubles on. Samuel was the last strong man who stood out against them. At last, in bitter remorse, he gave in and permitted them to have a king. From that moment on the history of the Hebrew nation has been a sorry, bloody, pathetic story. But they didn't understand. God's wisdom was a mystery to them. And those who stood for God's wisdom had been continually held up to contempt.

Likewise those who stand for the wisdom of God in our day have standards different from those of other men. In every community, for example, there is the company of those who see little meaning in religious faith, in services of worship, in the language and act of prayer, in the holiness of the Bible. Theirs are the standards of men. They differ from the standards of God. Each man as he follows his vocation must be prepared to accept this difference in standards and hold fast to the things which are of God. This is the first lesson in that ancient story. There is a call from God to each one of us to rise away from the standards of men and ascend to the spirit of God in every activity of which we are a part.

But now turn to the second lesson, the response of a man to God's call. We know from the story that Moses responded to it, that he overcame his reluctance, his fear, that he worked a great and mighty work. Our question is how did he—how does anyone—do that?

One of the first qualities necessary is the quality of imagination. Moses was out on the desert, miles from Egypt. He heard God say: "The cry of the children of Israel is come unto me." That was not a cry heard with the outer ear. It was a cry heard with the inner ear. It was the cry of imagination. It could be heard only by a man who felt and saw in his mind the need of his people.

IMAGINATION MAKES US AWARE

That is what imagination does for us. It makes us aware of human needs. It shows us those needs against the background of God. And seeing them, we hear God's call to us. If there is one quality which is required of the Christian it is the quality of sensitivity, sensitivity to truth, sensitivity as to how another person feels, a sensitivity about his unspoken needs.

Our chief religious difficulty is not that we have too much intellect. We are by no means as intellectual as we think we are. In some things we have a great deal of knowledge, but when it comes to a rounded understanding of life we are little more gifted than past generations.

We have been brought up to pick a watch to pieces, but we still have difficulty discerning the signs of the times. Perhaps that's one difficulty in our thinking about our troubled world today. Some among us advocate one kind of social system, some another. We have an abundance of theory about what kind of an economy will rid the world of its grossest evils. Some of it is important.

STRUGGLE OF GOOD WITH EVIL

The trouble is not with the system. It is with the heart. The struggle always has been and will continue to be the struggle between good and evil in men. And the struggle for a good man is God's struggle. There is no more important engagement on earth than the battle to make truth and right and order prevail—not by our empty juggling of some social system, but down where it hurts—in a man's discipline over his own soul. We need the imagination to see that far into God's wisdom.

But imagination is not enough. We need to reenforce our will power. Moses heard the call and he responded and he had sufficient strength of will to stick to his calling. The chief lack of our day is deficiency of that kind of will power.

We meet it in ourselves. We lack conviction and

incisiveness in the things we stand for. The word "duty" is in grave danger of being dropped from our vocabulary. Where now are the artisans and craftsmen who took an artistic pride in their workmanship? So many make strong beginnings, but fail to continue in the habits of church attendance and Bible reading which are the only food on which a soul can grow.

We need a restrengthening of that will power in our lives. Where can we get it? The Shorter Catechism tells us: "Effectual calling is the work of God's spirit. . . ." The renewing of our wills is the work of God. Therefore we must dwell and live in his presence, put ourselves under his influence, and give his will and his way the place of supreme allegiance in our lives.

The Case of the World vs. The Church

By ROBERT E. LUCCOCK

There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism. Ephesians 4:4-5.

PART I: THE INDICTMENT

THE Institution named in this Indictment is the Institution known as the Christian Church, hereafter referred to as the Church. These are the charges which the world prefers against the Church:

(1) We charge the Church with failure to convert the world to Christianity. We indict the Church with failure to give evidence of the promise declared in the book of Revelation: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ."

(2) We charge the Church with failure in its un-Christian divisions. We indict the Church on the grounds of its failure to reveal in its life the doctrine it declares in its faith: "There is one body and one Spirit . . . one Lord, one faith and one baptism."

(3) We charge the Church with the un-Christian denial of brotherhood in her corporate life. We indict the Church on the grounds that it has made a mockery of St. Paul's words, "Ye are all one in Christ Jesus."

For these reasons we charge that the Church has not earned the right to survive and is therefore worthy to die.

PART II: THE STATEMENT OF THE PROSECUTION

Nineteen hundred years ago the Christian Church came into the world to redeem the life on this planet from evil and sin. For all that time the Church has been teaching the way of Jesus, and preaching 'Peace on earth good will toward men!' Missionaries and saints, doctors and teachers have gone into every darkest corner of the globe with the message of salvation. From the first days in Jerusalem, when a few hundred persons called themselves Christian, until now the Church has grown and multiplied and spread until today there are 595 million people in the world calling themselves Christian. But to what effect? We are far within the mark when we say that there is at least as much suffering, sin and evil in the world today as there was in the year when the Church came to birth.

The Church has not been able to prevent war. Civilized, Christian man has spent most of his time waging war. In the three thousand year period previous to 1860 there were 13 years of war for every year of peace in the world. In the ninety years since 1860 there have been several major wars which in scale and significance have greatly exceeded the more numerous wars before 1860.

The Church has not been able to abolish slavery. There is in the world today more slavery than in the year when the Church was born. Even where personal slavery has been done away other and more viscious forms of slavery have increased, economic slavery, political slavery. At the heart of the Christian Church is the commandment: "Thou shalt love thy neighbor as thyself." The Church has been preaching that for 1900 years. Today from New York to Shanghai men and women are no more disposed to love their neighbors as themselves than were the men of Athens and Alexandria nearly two thousand years ago.

The second charge in the Indictment against the Church has to do with its un-Christian divisions. "One body, one spirit, one Lord, one faith, one baptism," are the words St. Paul used to describe the Church. To what effect? 1900 years of history in the Church have been an utter travesty on that idea. History has seen the Church break apart into competing bodies, at war with one another. In the early years of its life there was one Church. But then came division, and then sub-division, and then multiple sub-division, until we have the spectacle of 256 religious bodies in the United States, every one of them calling itself a Christian Church.

While churches engage in bickering over who has the right to take communion, who will control the property rights, how the Church shall be governed, communism, atheism and materialism are sweeping vast numbers in the world into systems that utterly deny the whole Christian faith. In the face of all this the Church must be judged a colossal failure.

The third count in the Indictment against the Church reads: We charge the Church with the un-Christian denial of brotherhood. St. Paul said: "There is neither

This sermon, in the form of a summary of court proceedings was preached by Mr. Luccock in his church in Northport, Long Island, New York.

Jew nor Greek, bond nor free, for ye are all one in Christ Jesus." So? What has the Church made of that? The Methodist Church, the largest single Protestant communion in America, has set up its entire system on the basis of racial segregation. All are one in Christ Jesus, but keep the Negroes separate! A recent survey of race relationships in the Protestant churches of America disclosed that "approximately seven and a half million Protestant Negroes are in 'Negro' denominations, and a half a million Negroes are in separate 'Negro' churches in the 'white' denominations." Only an insignificant handful of Negroes actually belongs to 'white' churches on the local level. Open membership in Protestant churches exists, to all intents and purposes, only where the Negroes are an inconsequential minority. "Social custom" usually proves to be a more compelling deity than St. Paul's statement about our brotherhood in Christ.

There is more racial brotherhood of the kind Jesus talked about in communist Russia than there is in the Church of his name. I say to you that a Church that has not learned to practice so obvious a thing as the brotherhood of man has not earned the right to survive!

SUMMATION OF THE PROSECUTION

What more evidence would an impartial and fair minded jury need to condemn the Church as being unworthy to survive. The case of the Church must be decided in the light of the claims which it makes for itself. If it were just a lodge like the Masonic Order, or a service club like the Rotary, its failures could be ignored as just the normal human incapacities to accomplish its purposes. But the Church is not the Masonic lodge. It is not the Rotary club, but claims to be the Body of Christ, a more than human institution. As such its failures are all the more appalling. They cannot be ignored. The Church has not earned the right to continue to make its extravagant claims for itself, and should renounce them. Ah! But you know and I know that the Church cannot renounce those claims and still be the Church. Therefore the Church has earned the right to only one judgment: It deserves to die!

The prosecution rests its case.

PART III: THE STATEMENT OF THE DEFENSE

As the spokesman for the Church in this trial I shall resort to a most unorthodox legal strategy, for in these matters we are concerned not with law but with grace. I shall admit to every charge made in the Indictment, and then claim that the Church not only has earned the right to survive but that it must and shall live.

You have heard the prosecution charge that the Church has not prevented war, has not abolished slavery, that sin and evil exist today as they did 1900 years ago. I do not deny those charges. Of all men the Christian churches suffers most grievously on their account. But the Church has never claimed the power to prevent war! You have heard the prosecution charge that the kingdoms of this world have not become the kingdoms of Christ. The Church has never claimed that it would bring the kingdom of God upon earth! That is a false hope, a utopian dream of modern man that has never belonged to the faith of the true Church of Jesus Christ. Now that man's dream of a kingdom of perfect justice and brotherhood has been so bitterly frustrated the prosecution is blaming the Church. No! The Church has never made those claims and cannot now be charged with those failures, because unlike so much of modern utopian thinking the Church still recognizes the awful fact of human sin. War is the fruit of man's pride and will to power, and as long as these exist in the world there will always be the possibility of war. We can say more than that. The Church has always recognized the fact of human freedom, man's free spirit to choose evil or good. As long as that freedom exists in the world man will continue to choose.

What the Church does claim is this: the Church stands in the world as the province of a kingdom whose capital is beyond this world. Our mandate for that faith comes from the lips of Jesus who said at his own trial, "My kingdom is not of this world." The Church represents the earthly part of a kingdom whose final coming will be beyond history. Does this mean that the Church is unconcerned with what happens in this world? Emphatically not! The Church serves in this world as the judgment of the kingdom of God upon this world. No matter to what depths the world may sink the Church stands forever as a witness to the kind of world this ought to be. The Church will always labor in the strength of God for a more Christian world. But that labor may have to be done by a minority. The majority of people in the world may ever remain captive to the ways of the world. Christ may live only in a redeeming minority. But where he does live as a promise of the kingdom and as redemption in this world, the Church has earned the right to survive.

You have heard the prosecution charge that the Church denies the unity of Christ. Since when have unity and uniformity been the same thing? Just as there is one body, with many members, so the Church may have many different forms that are bound together in the unity of the Spirit. Our unity in Christ exists on a far deeper level that the superficialities of such outward forms as government, creed and worship. There may be a great diversity of outward forms and at the same time unity in our love of Jesus Christ.

This has happened constantly throughout the life of the Church, each time a minority has felt the inspiration to prove its loyalty to Christ in a new way. Some of these divisions have been unfortunate; they have served to divide and separate men from each other. It is high time that they were healed. But many of these divisions have *contributed* to the full expression of the Christ spirit in the world. The Methodists' passion for social justice and the redeemed life; the Congregationalists' loyalty to the ideal of a free church under the autonomy of the Word of God; the Lutherans' concern for the sanction of Holy Scripture; the Catholic and Episcopalian emphasis on the sacraments

(Continued on page 112)

Lent to Be Spent

By CHARLES LEONARD COPENHAVER

To whomsoever much is given, of him shall much be required; and to whom they commit much, of him will they ask the more. Luke 12:48.

FOR SOME people the Christian religion is not unlike grandmother's old-fashioned Sunday parlor. I remember it well. It was the loveliest room in the house. It had stained windows, plush furniture and a graceful horse-hair sofa. The only trouble with the room was that it was much too good to live in during the week of working days. It was shut off from the rest of the house where the real living went on. It gathered dust, became stuffy and smelled stale. It was a lonely room, waiting for weddings, funerals, and, perhaps worst of all, the call of the minister.

Now to think of the Christian religion in these terms, which is an all too common practice, reveals a gross misunderstanding of its true nature and quality. The Christian religion is not compartmentalized from the rest of life, a room set apart from other rooms and shut off from the places where real living goes on. The Christian religion is a religion which is comprehensive and includes all areas of human experience.

RELIGION AND MONEY

Consider the matter of money as an example of the all-inclusiveness of the Christian religion. Now I am fully aware that there is a curious idea widely held by laymen that a minister should know very little about money—or better yet, nothing at all. This is a kind of delayed-action idea. At first glance it seems innocent enough, but inspected more closely it explodes all over the place. For what it really implies is this: that the minister knows little or nothing about the way the average man spends most of his time. For it is true that a man does spend most of his working hours and the best of his years in gaining a livelihood. The idea that a minister is remote from the practical facts of human existence really dresses him up in a black frock coat, puts him in grandmother's parlor, places over him a sign that can be found on any train schedule for getting anywhere, "Sundays only," and shuts the door.

Well, I suspect that the Christian minister knows more about money than the average layman may surmise. When I consider the average salary of ministers throughout the country, and realize what they are able to do in the way of maintaining an adequate standard of living, educating their children and preparing for their own sunset years, I am persuaded that they have learned to handle money in a manner that might well call forth the envy of a good business man.

But more important than this, the Christian minister does understand very well the fact that the use a man makes of his money indicates what he really thinks to be important in his life. G. K. Chesterton puts this truth in a pointed comment: "Show me the stubs of a man's old checkbook, and I will tell you what kind of man he is." We have a phrase common in everyday usage which verifies Chesterton's observation—"Money talks." Well, indeed it does. It talks and talks, and it tells a lot about us. The way we use our money is a thermometer which registers with considerable accuracy the enthusiasm of our personal response to the various demands which are made upon us. The way we use our money is an earth indicator which marks clearly where the solid ground of our personal convictions really lies. The way we use our money is a compass which points to where our interests actually are.

For a practical example, show me a man who gives one dollar a week for the support of the church when he could easily give five dollars a week without upsetting his financial stability, and I will show you a man who holds no basic conviction about the Christian church, but a man who is merely politely tipping his hat to the church as he walks by on the other side of the street.

Now, of course, for the Christian the important matter is to determine what Jesus had to say about money and its use. For the Christian believes that in all things pertaining to the conduct of his life, the teachings and the life of Christ himself are the best standards of judgment.

JESUS AND ECONOMICS

For one thing, it must be said that Jesus never pretended to offer any specific scheme for economic reform. He did not pose as an economist, and he did not commit himself to any particular system. Once he was pointedly asked about the right of Rome to collect taxes. Instead of setting up a new tax system he refused to define the rights of the state in this matter. Once he was asked to settle a quarrel within a family over an inheritance. Again he refused to become involved in setting up rules for the redistribution and division of wealth. There are many other examples of Jesus' refusal to be "cabin'd, cribb'd, confined" by the particulars of economic reform.

For another thing, it becomes clear from any close study of the Master's life that Jesus recognized not only the right of private property, but the necessity of private ownership. Most of his life was spent earning a living as a carpenter. He worked with his hands. He knew the responsibility of giving a full day's labor for a full day's pay. We have reason to believe that, as the oldest son in a family of at least six children, he knew the practical economic problems involved in supporting a widowed

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mother and her children. These things brought a note of realism to his teachings.

When Jesus and the disciples traveled over Galilee and Judea they carried a money bag with them to supply their frugal needs; so the Gospels tell us. It is apparent that Jesus recognized the basis on which the individual's life is maintained in an economic society. There are a number of interesting instances in the ministry of Jesus where it is seen that Jesus had to rely on the private wealth of others in order to continue his work. The Gospels make reference to Joanna, the wife of Herod's steward, and Susanna, and they refer to "many friends who ministered of their substance." He used the home of Peter in Capernaum and the home of Mary and Martha near Jerusalem as his very own. Jesus depended in his ministry on the hospitality of other people. It would have been inconsistent for Jesus to have accepted the use of the private property of others and at the same time to have protested against their right to hold private property.

THE GOSPELS ON PRIVATE PROPERTY

In the Gospel of Luke there is an account of the various excuses offered by the invited guests who declined an invitation to a great dinner. One said, "I have bought a piece of ground and must needs go and see it." Another added, "I have bought five yoke of oxen, and I go to prove them." Now in the Gospels Jesus rebuked these men strongly for their lame excuses, but it seems significant that he did not raise the issue of their right to hold private property—the piece of ground and the five yoke of oxen. Had he desired to do this, what a splendid opportunity this story gave to launch forth in an attack on the evils of holding private property!

One of the most interesting incidents in the Gospels is the story of the energetic, withered up little man Zaccheus, who had to climb a tree in order to see Jesus over the heads of the multitude. You will remember that Zaccheus came to see Jesus with this profession: "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation I restore him fourfold." Jesus replied to the conscientious Zacceus, "This day is salvation come to this house." There is no evidence that he made demands on Zaccheus to give away all of his wealth.

But this is only one side of the teachings of Jesus regarding the use of money. For having said all these things, we must go on to say that it is true that he talked more about the dangers of the love of wealth than any other thing. It seems more than coincidence that most of what he had to say in his ministry about heaven and hell was in connection with the use of money. Jesus taught clearly that the love of money, which is basically one of man's greatest temptations to evil, must never become the dominating desire of a man's life. If he seemed to say that we may possess money, he certainly did not say that the desire for money should possess us.

And this is the subtle danger that comes into every man's life unless he stands constantly on guard. Rudyard Kipling in *The Light That Failed* seemed to understand this pitfall. "Unless you take precious care, you will fall under the damnation of the checkbook, and that is worse than death." In Frank Norris's novel, *The Pit,* one of his characters comes to a dramatic realization that he has crossed the line from the possession of money to being possessed by money, and he cries out: "I have not cornered the wheat. The wheat has cornered me!"

The warning that Jesus put up time and again is that a man must never replace "In God We Trust" with "In Money We Trust." Perhaps he never spoke out more clearly than when he said: "No man can serve two masters. For either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon." This can be illustrated by one of the most poignant stories in the New Testament. It is the story of the rich man who had filled his barns and then said, with some sense of contentment, "Soul, take thine ease." The Gospel says that God warned him: "Thou foolish one! This night thy soul is required of thee." At the conclusion of the story Jesus added significantly: "So is everyone who lays up treasure for himself and is not rich toward God."

So it would seem that Jesus, while recognizing the necessary part that property and wealth play in our lives, at the same time he was fully aware of the dangers of possession. A man's desire for money is something like a thyroid. That is to say, if he is completely without it, he is abnormal. For all of us must feel a sense of responsibility for sustaining our homes, caring for our children and providing for their education. But on the other hand, if his desire becomes too active he develops a kind of spiritual goiter, and his soul is likely to be silently choked to death. "Take heed, and beware of covetousness: For a man's life consisteth not in the abundance of the things which he possesseth."

MONEY A GIFT FROM GOD

Now we have been thinking about the warnings and the danger signals that Jesus set up in this matter of the use of money. But how did Jesus think of money in a positive sense? Jesus talked about money as coming to us as a gift from God. He thought of money as being just a part of the whole of life. His understanding was that all our talents, abilities, possessions, indeed life itself, are gifts from God, temporary possessions. All that we have is lent to be spent, and what we so easily call "ours" is really his. In a success-minded age which exalts the self-made man, these teachings of Jesus may seem rather foreign to our accepted thinking. The answer to that reaction is to suggest the reply that was given to a man who was boasting conceitedly about being a self-made man. The answer was: "Sir, you relieve the Lord of a great responsibility."

A minister was once trying to set forth a Christian interpretation of the place of money in a man's life, even as I am trying to do now. The next day he was invited to the home of one of his parishioners, and after a sumptuous meal his host walked with him through the grounds of the beautiful estate to the top of a hill. Then he looked at the minister, and pointing to his land, said: "Tell me now, does this place belong to me?" The minister answered in the only terms a Chris-

tian can use: "Ask me a hundred years from now, and I will tell you whether it does or not."

What we are really thinking about is the Christian idea of stewardship. It is an idea that has been well expressed by Raymond Holden, who has the heroine of his novel, *Believe the Heart,* say: "I have always thought of myself as something to give, not as something to hold and be thrifty with." I have seen just enough of life to know that in the long run our happiness, our peace of mind, our inner contentment come only when we learn to think of our possessions as God's blessings, lent to be spent; when we come to realize that we are held accountable in the end for their proper use; and when we learn to use them for the short time they are ours as opportunities for service. For, like the breath of life itself, if we hold on to them selfishly, we suffocate.

STEWARDSHIP IS A PRIVILEGE

You are familiar with the parable of the Good Samaritan. You will remember that "a certain man went down from Jerusalem to Jericho and fell among thieves, which stripped him of his raiment and wounded him and departed, leaving him half dead." Then, said Jesus, first a priest, then a Levite came down the road and passed by on the other side. But the third man was a Samaritan, and he had compassion.

The Samaritan has always been considered the hero of that story. In fact, the parable carries his name. But have you ever thought of the "forgotten man," the innkeeper? It was he who was given two pence and the responsibility of using the money in caring for the man. His was the privilege of stewardship. In accepting the money he took it as something entrusted to him and to be used faithfully.

Now, most of us are more like the innkeeper than anyone else in the parable. Few of us have the privilege of serving the suffering world directly. But God out of his abundance has given us our two pence and has told us, through his Son Jesus Christ, to stay by the homeless, the wounded, the sore stricken. We are called to be the faithful stewards of his blessings, which in his great mercy he has bestowed upon us. Thinking of these things, we Christians take to our hearts admonition of Scripture: "To whom much is given, of him shall much be required. . . . So then every one of us shall give an account of himself to God."

PASTORAL PRAYER

(Continued from page 101)

when we follow ways of our own devising, like foolish sheep wandering from the shepherd's way, we run into trouble for ourselves and make trouble for those near and dear to us.

Because men do go astray they have come to think of Thee as Judge, before whom they stand ashamed and condemned by the folly of their way. Thou dost not willingly afflict the children of men, but Thou hast ordained a moral universe in which the consequences of wrongdoing fall surely upon men and nations. Forgive us, O God, and cause us to return to the right way.

Thou hast appointed a way in which we ought to walk, so firm and secure that men have looked to Thee

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as the Rock of their salvation, and Jesus spoke of his teaching as a solid foundation upon which to build one's life. We do need, O God, something substantial upon which to stand, something secure upon which to depend in a time of much insecurity and uncertainty. Thou art a Rock and we rest our souls upon Thee.

Because the souls of men and women through the years have been troubled by life's inevitable hardship and difficulty, they have turned to Thee as Rescuer and as a Refuge. Rescue us, O God, from the things that tempt us and from ways of life that are like quicksand to our feet. Be to us a Refuge, understanding and gracious, to whom we may turn in our turmoil of spirit and in whom we may find the peace that passes all understanding.

In the fullness of time, O God, men began to think of Thee as Father, and Jesus taught us to think of Thee in terms of the finest and best parenthood we know anything about, only far better and more wonderful. Thou hast caused Thyself to be known as the Father of our Lord Jesus Christ, who gave himself for us, and in his sacrifice revealed the greatness of Thy love, willing to give Thy Son for our salvation.

O Thou who art many things to the children of men according to their need, be to us our Savior and Friend in Christ that our lives may know his power and peace, and to Thee we will give the glory now and forever. Amen.

THE CHURCH VS. THE WORLD

(Continued from page 107)

as a means of grace; the Quaker devotion to each man's response to the moving of the Holy Spirit. All of these, and more, are part of the Body of Christ.

You have heard the prosecution charge that the Church denies the brotherhood of man in her corporate life. When the Church is true to the spirit of her Master she can only fall down on her knees in shame at these charges. They are true. We admit them! We are ashamed of them and beg God's mercy and forgiveness that we allow them to continue.

But despite all of these corruptions and lesions in the Body of Christ, the Church yet remains the one instrument for world-wide brotherhood on a planet that is torn apart by strife and hatred. The unity of Christ's members in the Church cuts across all barriers of race, nation or tongue. The Christian Church was not shattered by the war; it emerged from the conflict stronger in its faith and brotherhood than ever before. Men whose nations were at war with one another prayed together, ministered to each other's needs, and affirmed their common loyalty to Christ. There is the brotherhood of man for all the world to see. The Church may not be able to prevent another war, but it remains in the world as a visible demonstration that all men are brothers in Christ.

SUMMATION OF THE DEFENSE

I appeal to the judgment bar of eternity that the Church has earned the right to survive. It has earned that right, both for its humanity and its divinity. As a human institution it is compounded of men and women who are human beings, living in an earthly existence. As such it will never be the perfect kingdom of God. But it will remain as the promise of a kingdom, and a judgment against the world. But the Church is also the Body of Christ. As such it is more than human, and will always be the means of grace by which men are saved from the world. *It is through the Church that men have found Jesus Christ and been saved from themselves.*

No one can be a Christian outside the Church! Fantastic as that may sound to some modern ears who fondly imagine that they can worship God and lead the Christian life as well outside the Church as in it, that is the plain truth. No one is fully Christian until he belongs to the Church. Why? Because to be a Christian is to belong to and participate in the fellowship of disciples whose Lord is the Christ. We are not Christians in isolation. We are Christians together. Jesus Christ lives! And he lives in his Church!

The defense rests its case.

PART IV: THE JUDGMENT

This court has heard the arguments in the case of the World against the Church. It must now render judgment. We do so in the sure knowledge that any judgment here pronounced is ever subject to review by a higher court at the Last Judgment. We do so in full awareness that we see all things through a glass darkly, for we walk by faith, not by sight.

Nevertheless, trusting in God's mercy, I have no recourse but to declare that these proceedings have been a mistrial. The Church, the Church of Jesus Christ, is *not* on trial. The Church of Jesus Christ does not need to *earn* the right to survive. It will be preserved until the end of time. For where the Spirit of the Lord is, there is one true church, apostolic and universal. The phrasing in the Indictment leaves me no alternative but to dismiss the charges in the Indictment. In answer to all of the charges therein, notably the failure to convert the world to Christianity, we pronounce that the Church came into the world as light. When men love the darkness better it is a judgment upon the world, not upon the Church. There is no disunity in the Church of Christ. Christian brotherhood has never been denied where the spirit of the Lord is found.

I would be remiss in my solemn duty, however, even though it is not charged in the Indictment, if I did not point out that the *churches,* spelled with a small "c," *are* on trial. The evidence submitted by the defense has acquitted the Church, but the evidence submitted by the prosecution removes all question that the churches have not earned the right to survive. The visible churches must earn that right or they will perish. When the spirit of the Lord passes out of the churches the churches deserve to die. They will die. Then will the spirit of the living Christ be re-born in new churches that will more faithfully be an earnest of the kingdom of Christ, the earthly part of the eternal body of Christ. Hereby let the churches know that they continue in the world only on probation, and by God's grace.

A Miracle of Sharing

A Story for Children by Donald A. Wenstrom

THERE was once a young boy who lived in the far off country of Palestine. I don't know his name, but something he did one day was written about and has come down to us through the centuries.

On this particular day the young boy was very excited and happy because his mother was going to allow him to travel with some of the older men of the town to a meeting several walking hours distance from his home. It was quite early in the morning when he ran down the street, with the lunch his mother had packed for him tucked under his arm, to join the men.

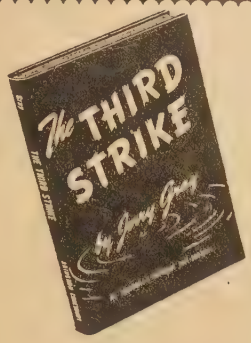
As they walked he was told that they were going to a place where people from all over the countryside were going to hear a young teacher talk to them. When they arrived they found many, many people who had come to hear this man whose name was Jesus. As they seated themselves on the ground the young lad was right up in front for he wanted to see and hear everything. He carefully placed his cloak over his lunch to keep the hot sun from beating down on it directly. Some of the others did the same.

THE GOLDEN RULE

Jesus told the people many things that day about God's love for them, about their love to God, about sharing what they had and about doing unto others what they would like others do unto them.

The boy then noticed that the young men with Jesus were worried and they whispered something to him about it being time to eat and there was no food. And they had very little money to buy any. Hearing this the lad uncovered his lunch and went up to Jesus and offered to share his lunch with him. Jesus thanked him and when he opened it found five little loaves and two small fish. He blessed them and then began to share it with those around him. When the people saw this they uncovered their lunches, for they all had not come unprepared, and shared it with those who had none. There was enough for everyone to eat and much was left over.

Some have called this a miracle. Truly it was—a miracle of sharing, begun when a small boy offered to share his lunch with Jesus.



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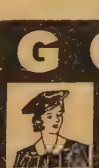

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The Pastor and the Children

By JULIUS FISCHBACH

BOYS and girls constitute the greatest opportunity confronting the Christian minister and the most promising potential of the church of today.

● *Children Are Important*

Children are important in their own right, and an enlightened age measures civilization by its concern for childhood. The church, of all institutions, is subject to such measurement, for Jesus placed a child in the midst and announced the criterion: "Whoso shall receive one such little child in my name receiveth me." Negatively, he continued: "But whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea."

Boys and girls are the church's hope of the future. Any long range attempt at church improvement must begin with them. If better Christian stewards and more devoted and effective leaders are to be developed, the most promising field is among the children. It has been observed that adults, when they try to think, usually succeed only in readjusting their prejudices. With children it is different. They have no preconceived ideas. They look at life with open eyes and fresh minds. If their teachers are spiritual guides and not mere trustees of tradition, there is hope that out of this group will emerge greater consecration, nobler living and more efficient Christian service than the past has yet realized. Children and youth are the church of tomorrow and that church will be an improvement over the church of today if the boys and girls can be inspired to make the best use of their talents, think creatively, and advance beyond the accepted practices to new levels of understanding and spiritual attainment.

● *Children Are Neglected*

Though both of the above statements are generally admitted and tacitly accepted, it is still true in many churches that the children remain in the afterthoughts of the planning committee; have their spiritual abode in the basement of the church building; and are relegated by the pastor to the tender care of such interested women as may express a desire to work in the children's division of the church school. The trustees are interested only in "substantial" members. The deacons condescend to give only a self-conscious welcome to the boys and girls. The congregation is mildly amused at their naivete occasionally expressed in public worship.

The thoughtful pastor will recognize in the children the most promising age group in the church congregation. He will keep them in the forefront of his planning, cultivate their friendship, and give them their proper place: at the center of the church program.

Yes, they should be "in the midst." The church is a spiritual family. In a family every member is of equal importance and each one should be respected. But just as in any substantial family, the children are given priority because of their immaturity and their need of guidance and special attention, so in a healthy church, the first consideration should be for the younger members of the congregation. Their nurture in the great spiritual truths of life is paramount. For the attainment of this objective, they should have the best trained instructors available and should be placed in the physical environment most favorable for good instruction. As in a well-ordered family, the children and youth of the church should be supplied with the best that can be afforded, even at the expense of denying such leadership and accommodations to the older members.

JULIUS FISCHBACH

● *The Family as a Symbol*

We have used the family as a symbol for our consideration of the church and we believe that the family concept is a good one for the entire program of the church. The church at worship should be the Christian family in its corporate expression, parents and children together in the conscious presence of the Lord. The educational program of the church should likewise be a family affair, though graded to meet the experience and intellectual needs of the various members of the family. This, however, should be unified in subject matter: the parents, youth and children all studying at their various age levels the same units of material. In this way the family is integrated in its thinking and the members of the home circle can discuss together, and be encouraged to make vital in everyday living, the matters that have been emphasized as important by the church.

What is true of the worship and educational program of the church, is just as true of every other part of the church's activities. Evangelism is at the heart of the imperatives given the church. Evangelism is a family matter and cannot be conducted successfully on any other basis. True, each individual must face his own relationship to God and make a personal dedication of his life. But he must live his life in association with others. A Christian home is an essential objective in any thoroughgoing evangelistic program.

● *Christian Social Action*

Christian social action is gradually finding its rightful place in the modern church. Any church with a genuine family concern for the children—not only of its own congregation, but of the community and the world at large, will find itself compelled to launch into Christian social action. The child, above all other individuals, is affected by the evil conditions that demand to be challenged by the principles of Christ. Take war, for instance. The wording on the well-remembered peace poster is eternally true: "No matter who wins a war, kids always lose." Take the liquor question. It is the child who suffers most when parents give way to the temptation to drink. Neglected, denied the heritage of a happy home, condemned to poverty and an inadequate education, he is launched into the world with only half a chance, and crippled by a perverted idea of life. In such matters as fair wages, adequate housing or civil rights, who could possibly be more deeply involved than the child? Name any social problem from divorce to race discrimination, and it takes little imagination to

see that the welfare of the child is at the very heart of the issue. All these matters are family problems and they become questions of deep concern in churches where children are held precious in the sight of the Heavenly Father.

Without going into further detail, we insist that the total commission to the church can be conceived as a directive to the church as a family and in every instance every member of that family should be kept in mind. Children should worship, study and serve as an integral part of that family group. They may not be interested in the Sunday morning sermon, prepared for the adults, and at this time they may retire to the Junior Church or Extended Session where they will continue their worship or study on the level of their own understanding. The planning of this morning service, however—as well as the planning for all church activities—must bear in mind the needs of these children and include definite provision for their spiritual culture.

● *Family Fellowship In Church*

Family night, for social fellowship, is an essential in such a church program. Having gathered for supper and enjoyed a "bohemian" meal where each family brings a dish of food and table service, the families of the church have a good time together getting acquainted with each other and with the ideals and objectives of the church. Again, after the general session where the program is planned to be of interest to all, the children retire to another room to hear stories, watch a movie, or play games, while their parents consider the weightier matters at issue. Thoughtful planners always have a nursery in operation at the church when meetings are being held, so that mothers of small children will not be denied attendance because of the care of their children, or their inability to secure a baby sitter.

Now if the considerations presented above have a proper claim upon the church, then the pastor, as key man in the entire situation, will place the child in the center of his own concept of the church, find time personally to cultivate his acquaintance, and provide for his spiritual growth as a favored member of the church family.

Since the worship service leads the church program of the week, it is a good time for the pastor to begin his contacts with the children. At the church door he can welcome them, as they come with their parents, and they will be delighted indeed if he can call them by name. During the worship service, and before the children are dismissed to the Junior Church, many pastors have a story sermon for the boys and girls. This means much in drawing pastor and children together in an understanding relationship. No longer is he just "the tall man who stands up front and shouts." Now he is become "our pastor." This story sermon should never be "delivered" from the pulpit. It should be given in an intimate conversational manner as the pastor stands among the children, often calling upon two or three of them to assist him with a brief demonstration or object lesson. If one of them wishes to show him a new doll or toy brought to church especially to share with the pastor, he should take time to acknowledge this gracious evidence of personal affection, and thank God to have been thus favored.

● *Family Records Are Helpful*

Some pastors keep the record of their church membership on a family basis. Although names of members are listed individually as they are received by letter or baptism, each member is related in the files to the rest of his family and if this family is not united in the church, it is the first concern of the pastor and the deacons to reach the unchurched members of the family. Small children are enrolled in the nursery or kindergarten; older children and young people, enlisted with their age group in the church school.

A fine aid to remembering the names of children is to keep such a family record in a small pocket notebook. Usually a child's parents' name is easily recalled but whether this is Barbara, Patty or Janet, is the difficult question. It is so easy to make a mistake, but a child's name is a serious matter to him or her. A previous study of the little book, in anticipation of meeting Patty, will settle the whole matter and make the pastor confident in his greeting on Sunday morning.

● *Know the Children In Church*

There are pastors who become acquainted with the boys and girls, and young people, of their parish by "teaching through" the departments of the church school. At the church school hour the pastor goes to the junior department, let us say, and conducts the assembly period. Then he teaches a class of boys or girls and continues each Sunday teaching a different class until he has had a class session with each class group in that department. Later another department is visited in the same way. In time the pastor comes to know by name every child and young person in the entire church school.

The most coveted opportunity coming to the pastor is presented by the pastor's class in church membership. At least once a year, and oftener if boys and girls and young people indicate special interest, the pastor can conduct a six weeks' course of study for those who are ready to make a personal dedication of their lives and unite with the church. Here is an exceptional contact which enables the pastor to get well acquainted with each boy and girl in the group as they discuss together the meaning of the Christian way of life, the significance of the ordinances, and the obligations of a church member. This project also becomes a family affair, for the thoughtful pastor will counsel with the parents to be sure they understand the significance of the step their child is taking and will cooperate to the full in order that the young Christian may progress under the most favorable of circumstances.

● *Give the Children Jobs to do*

Children like to be given jobs and to feel themselves useful in the church program. There are no more eager workers to be found anywhere than in the junior department of the church school! This desire ought to be satisfied and the willingness to serve rewarded. Happy is the pastor who can find something for numbers of children to do in the church. Such assignments not only make the children happy but give the pastor added opportunities to call upon these children in their homes and in their classes and through personal conversations and conferences come to know them better.

There is deep satisfaction for the pastor who comes to know the children of his parish and recognizes them wherever they meet from day to day. Fortunate is the pastor whose parish children know him as their friend and greet him gladly when they see him on the street. There was a note of real joy in the voice of the minister who told of the invitation he had received recently to attend the birthday party of a ten-year old boy of his church school. He was made the happier when the boy's father confided to him that the young son had placed his pastor *first* on his birthday party list!

It is a compliment indeed when children invite their pastor to attend some special school function which means a lot to them, or arrange to have him take part on one of their programs. Such invitations should always be prized and other engagements changed if necessary in order that they may be accepted. It is a mark of true distinction to merit the friendship of children. It is an honor to be found worthy to be welcomed wholeheartedly into their confidence and asked to share their experiences.

We have considered the minister in relation to the children of his parish. Let it be clearly understood that the parish is wider than the congre-

gation. There are many children in the neighborhood of the church who have parents who are not interested in religion and not concerned about the spiritual welfare of their children. The pastor must be concerned, however, and it is his responsibility to do what he can to foster the spiritual nurture of these children even in spite of the indifferent or hostile attitude of their parents. It is entirely possible that, having interested the children the parents will also be won. Again and again in the pattern of religion we find the experience repeated that "A little child shall lead them."

In conclusion let us reaffirm: no greater opportunity confronts the Christian pastor than the children to whom he is privileged to minister. No plan of church improvement is inclusive without them: they are the church of the future. No approach to the total church responsibility can match the approach that places the child in the midst. No better criterion can the minister find for judging his total program than to confront each issue with the searching question: "Is it well with the child?"

Unpublished Sermons

THE minister of Royal York Road United Church, Toronto, J. E. GRAHAM, when he delivered the sermon for morning devotions over station CBL recently, brought to the attention of his radio audience a thought worth some attention. His topic, "I am Not Ashamed of the Wrath of Jesus," is in itself startling. This topic, he says, may seem startling in the light of the emphasis we have placed on the gentleness of Jesus. The picture of an angry Jesus, however, must be reconciled with our other pictures of him.

In Defense of Anger

"To begin with, let us make clear the fundamental distinction between the anger of Jesus and that commonly seen in ourselves. Anger, as we know it is a thing of passion and lost control. . . . With Jesus such anger was never evidenced. His was a righteous wrath arising out of a deep indignation."

The wrath of Jesus was manifested on many occasions, but always in the interests of others and never for himself. When he was reviled he did not retaliate; he blessed those who persecuted him and on the cross even prayed that they might be forgiven.

What, then, were the things which caused the wrath of Jesus? First, the condition of the poor—the extremes of poverty and wealth as seen in Lazarus and Dives. Then, he was angry with those who made long prayers on the Sabbath, then robbed their fellowmen the next day. Especially was he indignant over the ill-treatment of children. He was made angry by the hypocrisy of the scrupulously guarded outward appearance of the Pharisees whose inner life was full of corruption. Finally, his anger was roused by the defamation of the holy—as when he cleansed the temple. In none of these things was there ever any evidence of an outburst of anger which indicated loss of control.

"Jesus," says Dr. Graham, "was a pacifist, not a passivist. He believed in positive action, not supine acquiescence." He was deeply concerned over the woes of men. He loved children and couldn't stand to see them abused or neglected. He loved the poor and never told them to submit abjectly to their lot. He loved the church and could not bear its defamation.

There is still much to rouse our indignation—so much of greed and oppression to be overcome. We can begin by cleaning house in our own establishment first. Let us see to it that our nation will be right in all things and when she is not, let us set out to make her right. Let us make peace a reality among the nations by making peace a reality in every life—even if it means the surrender of our lives to accomplish it.

True Christianity

In a sermon on "The Christian and Christianity," HERSCHEL T. HAMNER, minister of the Trussville Methodist Church in Trussville, Ala., the distinction is made between the profession of the Christian life and the actual living of it. "The Christian," he says, "having promised to make it a habit to attend divine services may discover that he is attending only because it *is* a habit." Thus Christianity may become for many merely a custom which has little effect on the lives of people. They may be, as Samuel Butler said of the Battersby congregation in *The Way of All Flesh,* equally horrified at hearing the Christian religion doubted and at seeing it practiced." Jesus ardently followed the custom of religion but he fought vigorously against a religion of custom.

Or, a Christian may look upon his faith only as a means of comfort. A source of comfort it certainly is, yet at every point Jesus clearly indicated that his way is revealed for the attainment of an objective far beyond all the comforts we may find in him.

"But a Christian may live Christianity as a cause!" Jesus, himself was driven by a sense of mission. "Let us go into the next towns, that I may preach there also: for therefore came I forth!" On the last day of his earthly career he said to Pilate: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Throughout his life he stressed the fact that he was on earth for a compelling purpose.

If the church is too cautious today it is because it lacks this feeling of purpose—"When we go home from services on Sunday morning our main thought usually is that we have our duty." Yet the annual per capita giving of Christians in America for world evangelization is about seventy-five cents!

"After a considerable while with Christ, and after many experiences in his way of living, the disciples gloriously caught the fact that they were called, not to keep a custom or to obtain comfort, but to have part in an adventurous, demanding, world-redeeming crusade. And when they fully understood this they went out with joy and boldness to declare it to congregations at worship, to beggars in the streets and to rulers on their thrones."

Home Influence

Every age reveals its ideals in the life of its homes. Even prehistoric man is intelligible as we learn something of his home life. It is here that man is always at his best. With this thought, EARL M. FRANTZ of the McPherson College department of public relations begins a sermon on "The Christian Home" which arrived too late for consideration for the May issue.

"The Christian home is the most important social institution of history," he says, ". . . because it is here that character is formed. Here is where boys and girls come into the world and are trained for life. . . . This is the very foundation of the whole of society."

It is through the home life that ideals are transmitted from one generation to another . . . as family characteristics. "Does it make you think seriously when you recognize that your children are like you? Do you want them to be?" A child moves in certain directions because "he has lived in that intangible something we call atmosphere. If the ideals of his home have been those of service he will find vital interest in his fellowmen. As the home life has encouraged jazz or the great musical creations, so his own life will be colored."

"No person wants his life to stop with himself. He wants to make a greater contribution than is possible

This page of the Pulpit is devoted to the review of some of the many fine sermons submitted for publication in the Pulpit which cannot be printed in full for lack of space. They are presented here in extract form in the hope that the fine material they contain will serve as inspiration for Pulpit readers.

through one life, even though it be 'three score years and ten.' Therefore, one of the primary purposes of a Christian home is the rearing of children."

The highest opportunity for a woman is to be a mother, for there her influence will be felt in a larger way than anywhere else. A Sunday school teacher once told a class of small children about the love of God by describing the character and sacrifice of Jesus without mentioning his name. She then asked them about whom they thought she had been talking. One child immediately answered, "That was my mother."

"If a home is to function in the larger life, it *must* be a Christian home. Those who are responsible for building Christian homes cannot afford to have most of their interests elsewhere. Men sometimes think that if they make money and are good providers, that is enough. This cannot be true."

"I challenge you fathers and mothers to take seriously your responsibility for a Christian home. Allow love to reign. There is no real Christian home without love. Don't be afraid to be emotional. Remember, Edgar Guest once said that 'one kiss is worth a dozen wise cracks.'"

Home is more than four walls and a roof and a place to live. Will you dedicate yourselves to a Christian home and accept the effort necessary to build it?

Inner Phariseeism

The minister of the United Church in Walpole, Massachusetts, HOWARD P. BOZARTH, sends us a sermon in which he compares the prayers of the pharisee and the publican of Jesus' parable to our own attitudes. Not many of us behave like either of these gentlemen outwardly he points out. We are not given to prideful boasting about our good deeds but we like to think about them, anyway. "Very few of us are like the fine people in the parable who said: 'Lord, when did we see thee hungry, or thirsty, and ministered unto thee?' " Most of us remember our good deeds very well. In one particular especially we emulate the proud pharisee. "We judge ourselves by others. That makes it easier for us to feel content with ourselves."

At the same time we do not display the humility of the publican, either outwardly or inwardly. We lack his inner conviction of sin because we are not used to judging ourselves, as he did, by God's standards. "We may, for a long time, be able to get by the censor that we call conscience, by looking at the faults of others and consoling ourselves that we are much better than they are."

People do not like to be called sinners. "From time to time someone says: "I don't like that prayer of confession in your order of worship. I don't *feel* like a sinner. Why do you use it?" We use it because it is designed to meet the most basic requirement of true worship—confession of our need for reconciliation with God.

The way to deal with guilt is not to repress it or evade it. We must confess it through worship and find forgiveness. This is worship—the sublimest experience known to men. "It is privilege at its highest to be reconciled with God and to commit anew our hearts and lives to the forwarding of his design in our very creation."

Sermon Illustrations

Contributed by Readers of The Pulpit

Determination Counts

ONE of my most cherished memories is the coming of Nels Ferré to Andover Newton. He had gone to Harvard for graduate study and to support his family he had assumed responsibility for a sizable church. He made a mark for himself at Harvard and his professors soon saw that his was to be one of the truly great minds of our day. But it was a high price that he paid, rising at five o'clock to work in his study, spending the hours from eight to twelve at the college, the afternoon among the people of his church and returning to his books in the evening to work until midnight or much later. Just as he was preparing to receive the coveted degree he was struck with a swift, paralyzing, crippling malady for which the doctors could make no sure diagnosis. They said he would never walk again, but I knew they were wrong.

He had been appointed to teach at Andover Newton and day after day I went down the hill to get him in my car. At his request I began leaving the car one house, two houses, three houses from his own residence and he would drag himself to it to fall upon the seat exhausted. Gradually we lengthened the distance—one block, two blocks, halfway up the hill. I think I shall never forget that memorable day when he told me not to bring the car at all. As he struggled up the last few feet to the summit, he burst into a triumphant rendition of Luther's great hymn, "A Mighty Fortress Is Our God!"—*Roy M. Pearson, Hancock Congregational Church, Lexington, Mass.*

What God Can Do

ONE day in Ireland Dwight L. Moody heard Henry Varley say very quietly to a group of Christian workers that "the world has yet to see what God can do with and for and through and in a man who is fully and wholly consecrated to him." Two days later Moody was in London listening to Spurgeon, the great English preacher. As he sat high in the balcony and looked out over the vast audience and listened to the sermon, it seemed that heaven had descended on his soul; and he recalled again the words of Henry Varley. "He said *a man,*" thought Moody. "He did not say a great man, nor a learned man, nor a rich man, nor a wise man, nor an eloquent man, nor a smart man, but simply *a man.* I am a man and it lies within the man himself whether he will or will not make that entire and full consecration. I will try my utmost to be that man."—*Roy M. Pearson, Hancock Congregational Church, Lexington, Mass.*

The Important Detail

AFTER Da Vinci had completed the "Last Supper" a friend came to inspect it. "That goblet is wonderful," said the friend. "It stands out like solid silver." The artist dashed his brush over the goblet in an instant and exclaimed: "Nothing shall draw the eye of the beholder from my Lord!"—*Carlton Van Ornum, Central Church (Methodist), Utica, N. Y.*

The Language of the Gospel

HISTORY tells us that Louis XIV was a connoisseur of good preaching. He had Massenas, one of the great preachers of his day come and preach at his court. As Massenas preached before the king he said: "Sire, if anyone preaching here would, he could not say, 'Blessed are they that mourn for they shall be comforted.' Rather he would say: 'Blessed is he who has never fought except to win, who has sent his influence throughout all the universe, who has gained everything that man desires, extending his kingdom, the esteem of his enemies, the love of his people, the respect of their laws. But Sire, the language of the world is never the language of the gospel!"—*Frank A. Court, St. Paul Methodist Church, Lincoln, Nebraska.*

Effective Discipline

FRANK Laubach, as a young man, went to the Philippine Islands as a missionary. His great ambition was to be the president of the Union Theological Seminary in Manila. Losing the appointment by a single vote, he became so resentful that his health began to fail and he became inefficient in his work. Then he turned to God in

complete surrender, giving up every desire except the wish to let others see Christ in him. As a step in the accomplishment of his purpose, he resolved to see how many times a day he could turn his thoughts to God. For many years Christ has been the continual habit of his waking hours. Through this spiritual discipline, he has become one of the most Christlike men of his generation.—*James P. Wilbourn, Clarksburg Baptist Church, Clarksburg, W. Va.*

A Dream Come True

FIVE hundred years ago Leonardo da Vinci made a perfect blueprint of an airplane which has amazed modern engineers because of its technical accuracy. They believe that if da Vinci's age had produced an internal combustion engine the airplane would have become a reality in his day. When he filed away his blueprint dream there was not a thread of doubt in his mind that in due time the air would be conquered. He registered his conviction by writing on the discarded drawing: "There shall be wings." Today every plane that leaves the solid earth pays tribute to a dream and a dreamer.—*Jesse Herrmann, The Second Presbyterian Church, Lexington, Ky.*

Bread on the Waters

ALEXANDER Fleming was the son of a caretaker of an English estate. One day he heard the owner's young son, who was swimming on a lake, call for help as he tried to fight off a muscle cramp. The youth found a boat, hastily rowed out to the struggling swimmer and towed him to shore.

When the owner of the estate heard of his son's predicament and rescue he tried to give Alexander a sum of money but the boy's father refused to let him take it. Instead a fund was set aside to ensure a medical education for the caretaker's son.

Years later, in the dark days of the war, Winston Churchill contracted pneumonia. None but those closely associated with the government knew how ill he was. In desperation the doctors turned to a physician in Scotland who had discovered a new drug called penicillin. It was Alexander Fleming who was flown to London to administer his drug and save the life of the prime minister.

As Mr. Churchill said goodbye to the Scotch doctor he was heard to say: "Well, Alexander, this is the *second* time you have saved my life."—*Frank A. Court, St. Paul Methodist Church, Lincoln, Nebraska.*

Not Too Tired

DURING the war I once talked with an important business man who attended church regularly, morning and evening, every Sunday. Knowing the heavy burden he carried in wartime responsibilities outside his business, I remarked that many men were too tired to come to church twice. He replied with grave earnestness: "I do not find it that way. I am too tired not to come. Church rests me and gives me strength. I just could not go on if it were not for the strength I get from the church services."—*Frank Selkirk Morley, Grace Presbyterian Church, Calgary, Alberta.*

Plenty to Do

IN the days when the German troops were rushing over the French line, a man came up to his captain and said: "Where do you want me! Where do you want me!" The officer looked at him in despair and said: "Get in anywhere. There is good fighting all along the line!"—*Frank A. Court, St. Paul Methodist Church, Lincoln, Nebraska.*

As Befitting a King

WHEN Kaiser Wilhelm made a tour of the far east prior to the first world war, he rode upon a fiery charger, as befitting his rank, and they broke down a section of the wall of Jerusalem that he might enter in royal splendour. But centuries before that the King of kings entered that same city, riding on a humble beast of burden and bowed his head in order to pass under its lowly portal. Soon afterwards, in the upper room, when his greatest hour was come, Jesus, knowing that all power in heaven and earth was given to him, took a towel and as a lowly servant washed the feet of his disciples.—*J. E. Graham, Royal York Road United Church, Toronto, Ont.*

A Worthy Tribute

AFTER the Crimean war, at a large dinner party given by Lord Stratford, the guests were asked to write down what name they considered would longest be remembered from that conflict. Without a single exception only one name was proposed and that, not a famous statesman or a conquering general, was Florence Nightingale, the lady with the lamp, whose very shadow was blessed by the suffering soldiers under her care. —*J. E. Graham, Royal York Road United Church, Toronto, Ont.*

The Point of Beginning

FOR the surveyor, it is of primary importance that the "point of beginning" shall be located before surveying begins. The transit must be placed exactly over this point. If he starts from the wrong point his work will all be wrong for if the "point of beginning" is in error, nothing else in the area surveyed will be right. It does no serious violence to the words, "In the beginning, God," to read them, "The point of beginning is God," or "Thou shalt have no other point of beginning before me."—*Glen L. Rice, Presbyterian Church U.S.A., Omaha, Nebraska.*

As Simple as That

AT the close of a great meeting held by Dwight L. Moody, a young man came up to him and said, "Mr. Moody, you moved me greatly tonight. I feel I would like to be a Christian. But I'm afraid that I cannot give up my undesirable companions. What shall I do?" Moody waited a moment and then he said, "Young man, you just decide to live a Christian life, and your undesirable companions will give you up."—*Have This Mind,* by Bishop Gerald Kennedy, Harper & Brothers.

A Real Faith

A layman of the Canadian Church returned from Amsterdam tremendously impressed by the many noble personalities present at that historic assembly. He had been depressed, however, by the general attitude and the theology of many of our continental brethren whose one hope seemed to reside in the hope of our Lord's coming to roll up the parchment of history and confound once and for all all the enemies of the kingdom. One shining exception for my friend was Bishop Bergraav of Norway. This man who knew from first hand experience the power of Christ's foes, knew also the power of God. Summing up this dauntless apostle's message to the world church, my friend reported that it consisted of three simple ringing affirmations of fact: "There is a foe. There is a fight. There is a victory!"—*David A. MacLennan of Timothy Eaton Memorial Church, Toronto.*

A Parent's Influence

A university professor of mine gave a human interest story in which a wealthy friend of his told him that when his son was small he came home from Sunday school one Easter Sunday and said: "Daddy, they told me at Sunday school this morning that a man was once killed but he rose from the grave. Do you believe that?" The father, not being very religious and reluctant to be bothered, answered: "No, son, if that man was dead, he stayed dead." But now that the son is grown and still believes what his father said to him that day, the father declares: "I would give every dollar I possess if I could recall those words." Parents need to be careful what they say to their children for, all too often, some unguarded statement may have the wrong influence on the life of the child and affect his whole future.—*Earl M. Frantz, director of public relations, McPherson College, McPherson, Kansas.*

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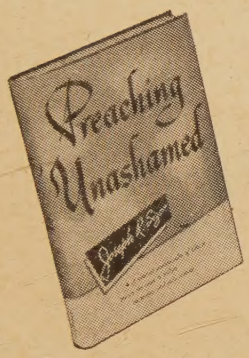

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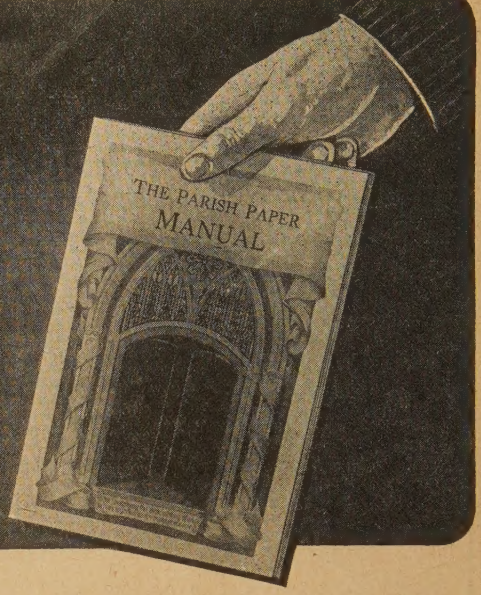

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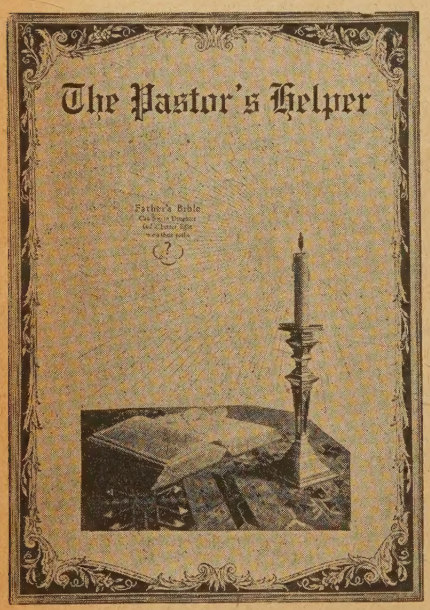

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